

CONVENTION,  
ORGANIZING THE  
TISHOMINGO BAPTIST ASSOCIATION,

HELD WITH THE  
BURNSVILLE CHURCH,  
TISHOMINGO COUNTY, MISSISSIPPI,

November 9th and 10th, 1860.

JACINTO:  
PRINTED AT THE TISHOMINGO PATRIOT OFFICE

1860.





MINUTES OF THE CONVENTION  
ORGANIZING THE  
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BURNSVILLE, Miss., November 9, 1860.

Pursuant to appointment a number of churches, by their delegates, met in convention with the church at Burnsville, Miss., for the purpose of organizing a Baptist Association.

On motion, Elder A. H. Booth was called to the Moderator's chair, who briefly stated the object of the meeting, together with the design of an Association; after which J. M. Martin was, on motion, appointed Secretary of the meeting.

The following churches were represented by letters and delegates: Rienzi, Mount Olive, Orsbun's Creek, Corinth, Antioch, Burnsville, Kossuth, Meadow Creek, Henkle's Creek, Harmony, Farmington, Concord, Big Brown's Creek, Friendship, Brush Creek, Tusculumbia, Liberty Hill, Pleasant Grove, Hepsiba.

The Moderator appointed M. P. Lowry and B. T. Belshied reading clerks. The letters from the several churches were then read, and the delegates' names enrolled.

After singing "Am I a Soldier of the Cross," and offering up a fervent prayer to the throne of heaven, led by Elder E. Rodgers, the Moderator appointed the following brethren a committee to prepare and present a constitution for the Association: Elders E. Rodgers and H. G. Savage, Brothers J. M. Norman, T. F. Parker and T. Burress.

On motion, the Moderator appointed a Committee on Preaching, consisting of E. J. Callahan, Willis Green and S. P. Shaw, together with the deacons of Burnsville church.

During the absence of the committees, the house engaged in singing and prayer.

The Committee on Preaching reported H. G. Savage to preach Friday night, G. W. Selvidge Saturday at 11 o'clock, and J. W. Wheelock Saturday night.

The Committee on the Constitution, instead thereof, reported a COVENANT, which being read the meeting adjourned to Saturday morning, 8½ o'clock. Prayer by Elder G. W. Selvidge.

SATURDAY MORNING, November 10.

Met pursuant to adjournment. Prayer by Elder M. P. Lowry. The minutes of the previous day were read and approved.

On motion, Elders C. C. Malone and J. W. Wheelock, of the Bear Creek Association, together with all other brethren present were invited to seats.

A second reading of the proposed Covenant was then called for. It was read as a whole; afterward read by sections, and after free discussion and some amendments it was unanimously adopted, together with the resolution appended thereto.

On motion, the meeting then adjourned to 2 o'clock P. M. Prayer by Elder C. C. Malone.

At 11 o'clock Elder G. W. Selvidge preached a plain, logical and forcible sermon from the following text of scripture: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel,—which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i, 6-8.

SATURDAY EVENING.

Met pursuant to adjournment. Prayer by Elder A. D. Fitzgerald.

The meeting then proceeded to elect a Moderator and Clerk in accordance with the Covenant adopted, which resulted in the election of A. H. Booth, Moderator, and J. M. Martin, Clerk.

On motion, the Rules of Order governing the Chickasaw Bap-

tist Association were adopted as the Rules of Order for this Association.

The Association then proceeded to elect an Executive Board, according to a provision in the Covenant, which resulted in the choice of A. W. Petty, J. H. Barnett, E. T. Meeks, E. J. Callahan and J. F. Belshed.

The following were appointed a Committee of Finance: E. J. Callahan, T. Burress and J. Skinner, who retired, received the contributions sent up by the churches for minutes, and reported \$23.75. This amount, being deemed insufficient, was raised by the delegates to \$30.30.

On motion, Friday before the second Sunday in September, 1861, was agreed upon as the time, and Rienzi as the place, for the next meeting of this Association.

Upon a ballot, Elder M. P. Lowry was elected to preach the next introductory sermon, and Elder G. W. Selvidge to preach an associational sermon; time subject to the arranging committee.

Appointed correspondence with the Judson Association, which meets Thursday before the first Sunday in September, 1861 with Hopewell church, Itawamba County, Miss. Elders E. Rodgers, S. D. Kendall, G. W. Selvidge, James Roberson, A. H. Booth; Bros. T. Burress, T. F. Parker, Wm. Henderson, V. C. Early. The Clerk instructed to write a letter.

### RESOLUTIONS.

**RESOLVED**, That the Clerk is hereby instructed to superintend the printing of the Minutes, and also the distribution of the same; and to retain out of the minute fund ten dollars for his services.

**RESOLVED**, That this Association commends the Sabbath School cause as highly worthy the attention of the churches, and feel it to be the duty of every church-member to be engaged in some capacity in effort to give the young correct religious instruction; and the churches are requested to correspond with this Association in regard to the prosperity of this department of Christian effort in their churches.

**RESOLVED**, That we recommend our Executive Board to employ a Missionary all his time to preach in destitute places in our bounds, and we pledge ourselves to do the best we can for his support, and report the result of our efforts to the Board in due time.

And if we fail to raise a sufficient amount, that he be kept in the field as long as the funds pledged will go.

RESOLVED, further, That we recommend our Board to get up some system of colportage, so as to circulate as much religious literature as possible.

RESOLVED, That the thanks of this body are due and are hereby tendered to the Masonic fraternity of Burnsville, for the use of their hall, in which we have held this meeting.

RESOLVED, That we tender our thanks to the brethren and friends of Burnsville and vicinity for the kind and liberal manner in which they have entertained this body during its session.

RESOLVED, That the thanks of this body are due and are hereby tendered to the Moderator and Clerk for their very able and prompt attention to the duties of their respective offices.

The minutes were read and approved; a parting hymn was sung, during which the brethren took each other by the hand with much feeling of Christian affection; a prayer was offered by the Moderator, and the Association adjourned to meet with the Rienzi church, Friday before the second Sunday in September, 1861.

J. M. MARTIN, CLERK.

A. H. BOOTH, MODERATOR.

### PLEDGES.

The following amounts were pledged for domestic missions, to be paid by the next associational meeting:

E. Rodgers.....	\$10 00	V. C. Ealy.....	\$2 50
B. T. Belshed.....	10 00	W. Dodd.....	2 50
T. Burress.....	10 00	L. F. Wilder.....	2 50
A. W. Petty.....	10 00	R. E. Holt.....	2 50
M. P. Lowry.....	10 00	Mrs. M. E. Holt.....	1 00
F. Hall.....	10 00	Wm. Henderson.....	1 00
E. J. Callahan.....	5 00	John Henson.....	1 00
H. G. Savage.....	5 00	S. P. Shaw.....	1 00
W. U. Roberson.....	5 00	G. W. Scally.....	1 00
H. M. Cobb.....	5 00	Jas. Roberson.....	1 00
W. C. Simmonds.....	5 00	Willis Green.....	1 00
S. D. Kendall.....	5 00	S. S. Owen.....	1 00
J. F. Belshed.....	5 00	Granville Savage.....	2 50
A. H. Booth.....	5 00	David Blakeney.....	1 00
G. W. Selvidge.....	5 00	Joseph Smith.....	2 50
G. H. Keith.....	5 00	M. Meeks.....	2 50
J. M. Martin.....	5 00	W. P. Saunders.....	2 00
J. H. Barnett.....	5 00	J. M. Norman.....	2 50
T. F. Parker.....	2 50		

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## ORDAINED MINISTERS.—POST OFFICE.

G. W. Selvidge.....	Corinth.	James Roberson.....	Jacinto.
M. P. Lowry.....	Kossuth.	H. J. McCullough.....	Jacinto.
O. D. Fitzgerald.....	Kossuth.	P. Scally.....	Silver Springs.
A. H. Booth.....	Rienzi.	J. Skinner.....	Burnsville.
H. G. Savage.....	Rienzi.	J. P. Gray.....	Burnsville.
J. M. Martin.....	Rienzi.	W. C. Butter.....	Chewalla.
S. D. Kendall.....	Cross Ridge.		

## LICENTIATES.

E. Massey.....	Burnsville.	Hardwick.....	Burnsville.
B. T. Belshed.....	Burnsville.	R. L. Dann.....	Carrollville.
Giles H. Savage.....	Rienzi.	Wm. Henderson.....	Cross Ridge.
W. C. T. Wooten.....	Rienzi.		

## EXECUTIVE BOARD.

A. W. Petty,  
E. T. Meeks,

John F. Belshed.

J. H. Barnett,  
E. J. Callahan,

NOTE.—In sending up letters to the next Association, the churches should be particular to state the name of their pastor, post office, number baptized, received by letter, restored, dismissed by letter, excluded, dead, number of colored members, total number in fellowship; and, if a Sunday School, the regular number of pupils; also, the time of regular church meeting.

CLERK.

## COVENANT.

ARTICLE I. We, as independent churches of Jesus Christ, do mutually covenant to unite our efforts and influences for the advancement of the cause of Christ, under the title of "THE TISHOMINGO BAPTIST ASSOCIATION."

ART. II. We agree to hold annual meetings, to be composed of delegates chosen by the respective churches, bearing letters to be read at the opening of the meeting, showing their appointment; and also showing the number received by baptism, by letter, by restoration, and dismissal by letter, excluded and dead during the year; together with the whole number in fellowship.

ART. III. We agree that every church belonging to this body shall be entitled to three delegates, until they number one hundred members; then one for every hundred above that number.

ART. IV. When any church shall fail to communicate with

this body for three successive meetings, it shall be considered as having withdrawn from us, and will be dropped from the minute unless two or more members shall request its continuance, and will also engage to enquire into its standing and report at the next annual meeting.

ART. V. Other churches may be admitted into this union by signifying their wish by letter and delegates, provided they be deemed scriptural.

ART. VI. We will elect a Moderator and Clerk by ballot at each annual meeting, so soon as the letters from the churches are read and the members' names enrolled;—letters from petitioning churches being received that their delegates may, also, have the privilege of voting.

ART. VII. We disclaim any right to adopt rules that can at any time infringe upon the independence and rights of churches. We may, however, advise churches when they request it, and will withdraw from such as become heretical in doctrine or disorderly in discipline.

ART. VIII. We will have an Executive Board, composed of five members elected annually, and the Moderator and Clerk, whose duty it shall be to take charge of all the funds sent up by the churches, and dispose of the same as the churches may direct, and to take the oversight of all missions and colportage in the bounds of the Association not otherwise provided for.

ART. IX. We will correspond with sister Associations.

ART. X. We will have our minutes read, corrected and signed by the Moderator and Clerk before the session rises, and will not adjourn, except in extraordinary cases, until all the business is finished.

ART. XI. We will, while convened, appoint the time and place of holding the next annual meeting, and elect a brother to preach the next introductory sermon; and may make such alterations and amendments to this Covenant as two-thirds of the members present may deem necessary.

RESOLVED, That the above Covenant be and is hereby submitted to the churches, and they are requested to signify their approval or disapproval in their letter to our next annual meeting, and to suggest any alteration or amendment they may deem necessary.

## RULES OF ORDER.

ARTICLE I. The Association shall be opened with prayer.

ART. II. The Moderator shall be considered the judge of order, but any member not satisfied with his decision may appeal, provided that appeal be made on the same day, but at no subsequent time.

ART. III. The Moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he rises to speak he shall call on some brother to take the chair.

ART. IV. All questions brought before the Association shall be introduced by motion, and, if seconded, shall be opened for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the Moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

ART. V. Any member wishing to speak shall rise and address the Moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking unless he depart from the subject or make personal reflections.

ART. VI. No person shall speak more than once upon any subject until all who wish to speak shall have had an opportunity, nor more than twice upon any subject without permission.

ART. VII. Every subject introduced for discussion shall be first decided before another shall be offered, unless it be laid over by motion, with the consent of the mover and Association.

ART. VIII. The Association shall in all cases be governed by a majority of the members present, except in the reception of churches; then a unanimous vote shall be required. But in no case shall one member or church prevent the reception of a church without sufficient cause shown, which shall be determined by a majority.

ART. IX. The names of members shall be called whenever the Association shall direct and the absentees marked. Any member wishing to retire shall obtain permission of the Moderator.

ART. X. The appellation of brother shall be used by the members in addressing each other.

ART. XI. Any member violating these Rules shall be subject to be reproved by the Moderator, but only on the day the breach shall have been made.

ART. XII. Amendments or alterations may be made to these Rules when a majority may deem it necessary.

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CHURCHES	PASTORS	POST OFFICE	DELEGATES	Days of Meeting	Total in Fellowship.....	Contribution for Minutes.
Rienzi	M P Lowry	Rienzi	A H Booth, J M Martin, Barnett Adams	1	64	\$7.20
Mount Olive	L Hall	Lettaun	T. Burress, J O Nelson,* J Rogers	2	127	2.00
Burnsville	M P Lowry	Burnsville	J P Gray, H T Belshed, J E Francis	3	90	1.00
Autioch	H G Savage	Tripoli	J M Norman, S S Owen, T P M C Norman*	3	80	1.80
Concord	P Scully	Dry Run	G W Scully, Willis Green, Peter Michaels*	3	26	1.20
Kossuth	M P Lowry	Kossuth	M P Lowry, O D Fitzgerald, F Hall	3	133	2.50
Farmington	O D Fitzgerald	Corinth	W U Robinson, J Henson, J D Smith	3	60	1.00
Orsburn's Creek	G W Selvidge	Black Land	G W Selvidge, E Rodgers, E J Calahan, G H Keith	4	98	1.00
Big Bruin's Creek	H G Savage	Hickory Plains	I L Bramlet,* A W Petty, S P Shaw	4	85	2.00
Henkle's Creek	S D Kendall	Rienzi	A N Green, R Dickey, W Randolph	4	39	.75
Harmony	J Skinner	Corinth	H G Savage, Granville Savage, Giles H Savage*	4	43	1.10
Pleasant Grove	S Briant	Marietta	W C Simmons, Aaron Springer, John Broadway*	4	49	1.50
Friendship	S D Kendall	Cross Ridge	Wm Henderson, T F Parker, V C Early, J H Early*	4	68	1.50
Meadow Creek	H G Savage	Cross Ridge	S D Kendall, E T Smith,* Thos Rogers*	4	72	1.40
Liberty Hill	J M Robinson	Jacinto	R G Shehorn, W P Saunders, J F Saunders	4	60	1.00
Brush Creek	O D Fitzgerald	Kossuth	M Meeks, J C Hilburn, Joseph Smith	4	60	1.50
Hepolia	J Skinner	Burnsville	W A Reeves, J Skinner, J J Cowan	4	44	1.00
Fusculm		Chewalla	W C Busler,* W C Early,* John Early*	4	41	
					1,250	\$26.75

\* Absentee marked thus :







**MINUTES**  
**OF THE**  
**SIXTH ANNIVERSARY**  
**OF THE**  
**TISHOMINGO BAPTIST ASSOCIATION,**

Held with the Mt. Olive Church, September 1866.

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HAMILTON Q. SAVAGE, *MODERATOR*;  
JAMES M. MARTIN, *CLERK*.

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RIENZI, 1866.

PRINTED AT THE TISHOMINGO PATRIOT OFFICE.





## MINUTES.

Pursuant to adjournment, The Tishomingo Baptist Association met with the Mount Olive Church, Tishomingo county Miss., on Friday the 7th day of September, 1866. The Introductory Sermon was preached by Elder H. G. Savage, from 1. Tim., 3 chap., and a part of the 15th verse: "*The Church of the Living God; the pillar and ground of the truth.*"

After an adjournment until three o'clock, the Delegates convened at the house for the purpose of organizing the Association. They were called to order by the former moderator, Elder M. P. Lowery, attended by the former Clerk, Bro. J. F. Belsher. Brethren J. L. Bramlitt and J. M. Martin were appointed Reading Clerks. The letters from the several Churches were then read, and the delegates' names enrolled. Petitionary letters were received from three newly organized Churches, asking admission into the body, viz: Macedonia, Booneville and Monterey. After giving assurance that they were orthodox in doctrine, and were willing to take the New Testament as their guide in faith and practice, they were unanimously received, and the right hand of fellowship extended to their Delegates by the Moderator.

The Association then proceeded to elect a Moderator and Clerk, which resulted in the election of H. G. Savage, Moderator, and J. M. Martin, Clerk; Brethren M. E. Berry and Julius Berry, from the Chickasaw Association, acting Tellers.

On motion, the Moderator appointed the following committees:

ON DEVOTIONAL EXERCISES.—Brethren E. J. Callahan, F. Hall, J. M. Norman, with the Deacons of Mt. Olive Church, viz: J. O. Nelson and Joseph Rogers

ON ARRANGEMENT OF BUSINESS.—Elders S. D. Kendall, J. C. Olliver, J. F. Harris, O. D. Fitzgerald and Bro. J. L. Bramlitt. On motion the Moderator and Clerk were added to the committee. The Association then adjourned to meet on the following morning at 9 o'clock. Prayer by Elder J. P. Gray.

Saturday, September 8, 1866.—The Association met pursuant to adjournment. Prayer by Elder M. P. Lowery.

Reports being called for, the Committee on Arrangements through their Chairman, Elder S. D. Kendall, submitted the following, which, on being read, was adopted and the committee discharged:

## ORDER OF BUSINESS.

1. Read our Rules of Order.
2. Call for Correspondence.
3. Invite visiting Brethren to seats.
4. Appoint Committees to report at the present Session.
5. Appoint Committees to report at the next meeting of this body.
6. Appoint correspondence with other Associations.
7. Call for Reports.
8. Call for Queries.
9. Elect an Executive Board.
10. Appoint time and place for holding the next meeting of the Association.
11. Elect a minister to preach the next Introductory Sermon.
12. Call the roll and mark absentees.
13. Resolutions and miscellaneous business.

In accordance with the order of business, the Rules of Order were read by the Clerk; after which correspondence from other Associations was called for. Elder William Matthews, Moderator of the Big Bear Creek Association, presented a minuet of the proceedings of the last meeting of that body, showing his appointment, upon which he was received as a messenger, and welcomed to a seat.

From the Chickasaw Association a letter of correspondence was received by the hands of her accredited Messengers, viz: J. D. Potter, L. Ball and — Findley, who were received and welcomed to seats.

Also a letter of correspondence was received from the Tinnah Asso-

The following visiting brethren were invited to seats in the Association: Elder M. P. Lowrey, from the Tippah Association; Elder J. Burgess, from the Big Bear Creek Association; Brethren Joel H. Berry, Julius S. Berry, M. F. Berry, and W. E. Berry, from the Chickasaw Association.

The following committees were appointed to report at the present session of the Association, viz:

ON FINANCE.—E. J. Callahan, John Henson and T. F. Parker.

ON DOCUMENTS.—H. S. Archer, J. C. Olliver, and James Roberts.

ON TEMPERANCE.—O. D. Fitzgerald, S. D. Kendall, and R. H. Hoshall.

ON EDUCATION.—T. E. Smith, J. C. Olliver and T. F. Parker.

The following committees were appointed to report at the next meeting of this body, viz:

ON EDUCATION.—J. F. Harris, O. D. Fitzgerald and S. D. Kendall.

ON SABBATH SCHOOLS.—O. D. Fitzgerald, J. L. Bramlitt and H. S. Archer.

ON THE USE OF INTOXICATING DRINKS.—R. Hoshall, Jas. Roberts and Wm. Henderson.

ON DOMESTIC MISSIONS.—T. F. Parker, J. L. Bramlitt and J. F. Belsher.

ON FOREIGN MISSIONS.—H. S. Archer, J. M. Norinan and J. Roberts.

ON THE BEST MODE OF MAINTAINING THE RELIGIOUS INTEREST AMONG THE FREEDMEN.—J. F. Freeman, E. J. Callahan and Robt H. Hoshall.

ON THE OBSERVANCE OF THE SABBATH.—J. M. Martin; J. F. Harris and J. F. Belsher.

ON THE DUTY OF CHURCHES TO THEIR PASTORS AND OF PASTORS TO THEIR CHURCHES.—J. L. Bramlitt, H. S. Archer, J. F. Belsher and J. M. Martin.

ON THE BIBLE CAUSE.—J. H. Kay, J. F. Harris and Wm. Henderson.

ON THE DUTY OF DEACONS.—J. P. Gray, J. P. Bridges and F. Hall.

The Indian Creek Church having failed to send a letter or delegate to this Association for two years, and being reported to be in disorder and also a request being sent up to the Association by certain members of said Church for help and advice, it was deemed proper by the Association to send a committee of Brethren to labor with said Church, to try if possible to give such counsel as will relieve them of the difficulties under which they labor. Whereupon the Moderator appointed the following Brethren said committee, viz:

Elders J. T. Freeman, O. D. Fitzgerald, J. P. Gray, J. P. Bridges, Brethren E. J. Callahan, John Henson and F. Hall.

On motion, the Moderator was added to the committee, and Elder M. P. Lowrey requested to meet with the committee in compliance with a request from brethren of Indian Creek Church.

The following Brethren were appointed as Messengers to the Tippah Association, which meets on Friday before the 4th Sabbath in September, viz: Elder J. T. Freeman, Brethren E. J. Callahan, J. M. Norinan, W. L. Burrow, J. P. Bridges, J. W. Calvary, J. L. Bramlitt and A. L. Lingham.

The Chickasaw Association meets on Friday before the 3d Sabbath in September. The following correspondence was appointed, Elder J. T. Freeman, Brethren L. R. Burrell, J. W. Burrell and J. Bramlitt.

The Judson Association meets on Friday before the 4th Sabbath in September. The following messengers were appointed to attend next meeting of that body: J. O. Nelson, J. F. Belsher, S. D. Kendall, J. C. Olliver, T. F. Parker, Thomas Payne.

The Big Bear Creek Association meets on Friday before the 3d Sabbath in October, at Burleson, Ala. The following Messengers were appointed to the next meeting of that body: J. P. Gray, J. Roberts, H. S. Archer, J. H. Kay, F. Hall.

On motion the Association agreed to correspond with the Baptist State Convention, which is to be held at Holly Springs, commencing Thursday before the 3d Sabbath in May, 1867. The following brethren were appointed messengers, viz: Elders O. D. Fitzgerald, H. G. Sawyer, J. C. Olliver, J. T. Freeman, and brethren E. J. Callahan, J. L. Bramlitt and R. H. Hoshall.

Adjourned for dinner.

EVENING SESSION

The committee on Foreign Missions presented a Report through their Chairman, H. S. Archer, which was received and adopted; and committee discharged. The Report appears under head of *Reports*.

The Committee on the Bible Cause made a Report through their chairman S. D. Kendall, which was received, adopted and committee discharged. Several interesting speeches were made urging the careful and studious reading of the Bible, and though much time was taken up from other business, it was doubtless, time well spent, for many expressed the intention of being closer Bible readers and trying to be better men in the future.

**SABBATH.**—On Sunday the stand was filed in the following order: Elder William Matthews, at 9 o'clock; M. P. Lowrey, at 11 o'clock; L. Ball at 3 o'clock, and J. G. Burgess at night—also J. P. Gray, preached to the colored people at the stand in the woods at 3 o'clock. Despite the rain which fell incessantly during the forenoon, there was a large congregation present, and much interest manifested in the several discourses of the day, which were all delivered with zeal and ability—no doubt the good will be lasting.

**MONDAY MORNING, Sept. 30th 1866.**—The Association met according to adjournment, Prayer by Elder W. L. Henderson. Reports being again called for, the committee through their chairman, T. F. Parker, presented a Report on the "Duty of Pastors to their Churches and of Churches to their Pastors," which was read, and after some speeches by the brethren upon the subject, was adopted and committee discharged.

The committee on Documents, through their chairman H. S. Archer, made a Report, which was received and adopted, and committee discharged.

Upon the question to adopt the aforesaid Report, Elder M. P. Lowrey made a speech, urging the importance of sustaining the "Christian Index and Southwestern Baptist," published at Atlanta, Georgia.

The committee on "Destitution," through their chairman Elder H. G. Savage, made their Report, which being read, was received and adopted. After some speeches by Elders Lowrey, Kendall and others, a subscription was taken up for the purpose of supporting a missionary for the coming year as follows:

E. J. Callahan,	\$10 00	Liberty Hill Church,	\$25 00
H. G. Savage,	10 00	Kossuth,	55 00
S. D. Kendall,	10 00	Rienzi,	25 00
J. P. Gray,	10 00	Brown's creek,	10 00
J. F. Belsher,	10 00	Shilo,	20 00
J. C. McGee,	10 00	Antioch,	25 00
Thomas Burruss,	10 00	Macedonia,	10 00
D. C. Kinade,	10 00	Hinckle's creek,	25 00
J. C. Oliver,	10 00	Osburn's creek,	30 00
William Potts,	10 00	Mount Olive,	30 00
John Epperson,	5 00	Meadow creek,	30 00
J. H. Kay,	5 00	Mrs. F. L. Yates,	5 00
H. Willingham,	5 00	J. H. Barnett,	5 00
J. O. Nelson,	5 00	J. H. Roberson,	5 00
W. L. Burrow,	5 00	L. R. Burruss,	5 00
Thomas McDonald,	5 00	T. F. Parker,	5 00
Total,			\$410 00

The Financial Committee reported money collected to pay expenses of printing a minute of the proceedings of this meeting, \$55 70. The amount paid by the several Churches will be found in the statistical Table.

Elder J. C. Olliver, Chairman of the committee on the Religious Instruction of the Colored People, presented a report, which was read, and, after a free interchange of opinions by the brethren, the report was adopted.

After half an hour's intermission, the Association was again called to order, when Brother E. T. Smith, chairman of the committee on Education, presented a report which was read and adopted.

The Treasurer of the Association, J. H. Barnett, presented a report relative to the distribution of the funds placed in his hands, which was received with permission to amend by the addition of other funds, if



The Association elected the following brethren as their Executive Board, to serve the ensuing year: J. L. Bramlitt, E. J. Callahan, J. Nelson, J. H. Barnett and F. Hall.

On motion, it was agreed that the next meeting of this body be held with the Kossuth Church, beginning Friday before the second Sabbath in September, 1867. J. P. Gray was elected to preach the next Introductory Sermon, and S. D. Kendall alternate.

The roll was then called and the names of absent delegates marked. The Association adopted the following.

## RESOLUTIONS.

*Resolved*, That the several Reports of Committees made during the session be spread upon the Minutes.

*Resolved*, That the Clerk shall superintend the printing and distribution of the Minutes, and that he may retain ten dollars of the Minute fund as a compensation for his services.

*Resolved*, That we, the delegates composing this Association, tender the best feeling of our hearts to the brethren of Mt. Olive Church for their very kind hospitalities and courteous demeanor to us during the present session.

*Resolved*, That we tender our thanks to the Moderator and Clerk for the faithful manner in which they have discharged their respective duties.

The Association adjourned to meet again at Kossuth on Friday before the 2d Sabbath in September next. The Moderator, in a few brief remarks, returned his thanks to the delegates for the quiet and orderly manner in which they had conducted themselves during the meeting; after which, at the request of the Moderator, a parting address was delivered by Elder Wm. Mathews. A hymn was sung, during the singing of which the brethren took each other by the hand, and then parted with a feeling of religious interest that appeared deep and general.

HAMILTON G. SAVAGE,

Moderator.

J. M. MARTIN, Clerk.

## REPORTS:

Your Committee on Documents beg leave to submit the following Report: We recommend to your favorable consideration the "Watman," a Baptist paper, published at Jackson, Miss., and edited by El Hamberlin, and the "Christian Herald," a Baptist paper, published by Elder J. Shackelford, at Moulton, Ala. We also heartily recommend the "Christian Index and Southwestern Baptist," published by J. J. To at Atlanta, Georgia, and edited at present by Elder S. Henderson, who also has several very able contributors in different States, one of which is Elder M. P. Lowrey, now in our midst. We also recommend publication in our Minutes of the following portions of the minutes of our two district meetings:

The next Union meeting in the first District will be held with Meadow Creek Church commencing on Friday before the Second Sabbath in July, 1867, T. F. Parker to preach the Introductory Sermon. H. S. Archer, alternate; H. S. Archer to preach a sermon appropriate to ministers and deacons, and S. D. Kendall alternate. The following brethren were appointed to write essays to be read at the said meeting:

J. M. Martin, on "The Kingdom of Christ."

J. C. Olliver, on "The Lord's Supper."

H. S. Archer, on "The Duty of Deacons."

J. W. Burress, on "The Duty of Churches to their Pastors."

L. R. Burress, on "The Importance of Sabbath Schools."

S. D. Kendall, on "Especial Call to the Ministry."

J. F. Belsher, on "Final Perseverance of the Saints."

Wm. Gibson, jr., on "Ministerial Education."

T. F. Parker, on "Prayer."

John D. Bills, on "Baptism."



C. Curlee, on "Youthful Piety."

J. W. Stevens, on "Faith."

Prior Seally, on "Christian Piety."

The meeting of the Second District will be held with Shilo Church four miles north of Kossuth, commencing on Friday before the third Sabbath in July, 1866, J. P. Gray to preach the Introductory Sermon, J. T. Freeman to preach a sermon appropriate to ministers and deacons. The following brethren were appointed to write essays on the subjects annexed to their names:

J. T. Freeman, on "Communion."

H. G. Savage, on "Duty of Churches to their Pastors."

G. H. Savage, on "Duty of Pastors to their Churches."

Wm. Johnson, on "Sabbath Schools."

O. D. Fitzgerald, on "Especial Call to the Ministry."

J. E. Harris, on "Final Perseverance of the Saints."

J. Skinner, on "Duty of Deacons."

N. M. Johnson, on "Prayer."

E. J. Callahan, on "Temperance."

J. P. Gray, on "Utility of Reading the Scripture."

All of which is respectfully submitted.

H. S. ARCHER, Chairman.

## HOME MISSIONS.

Your committee on Domestic Missions begs leave to submit the following report:

The spirit of Missions is the true spirit of the Gospel; Christ commanded that his gospel be preached in all the world, but first to begin at Jerusalem. And while we should look to the spiritual interest of all, we should look in our own midst. We have in the bounds of our Association many destitute neighborhoods that ought to be supplied with regular preaching. The cause of missions is one of no small importance, and demands our serious consideration. Many of the Churches in our bounds have been built up by missionary labor, and there yet remains much land to occupy. We recommend that we, as Missionary Baptists, engage in the work of home missions with renewed zeal and energy, and that we continue our efforts as long as the Macedonian cry is heard coming up from destitute neighborhoods, "Come over and help us."

All of which is respectfully submitted.

H. G. SAVAGE, Chairman.

## FOREIGN MISSIONS.

This is a subject in which the greatest minds of our denomination have been enlisted, and it is one that demands, at this time, our prayerful consideration. It is also fraught with interests of the greatest importance to every Baptist. It should be remembered that, as the Home Mission is the means of building up the Baptist cause in our midst, so it is the great medium through which we, as a people, may do a great and good work for the Lord, in building up his cause, where his name is but little known, if known at all. Where is the Baptist that does not feel an interest in this great work, when so many are striving for the "bread of life," and famishing for the "waters of salvation?" Christ said to his Church, or Disciples, "Go ye into all the world and preach the gospel to every creature;" thus the great Head of the Church makes it the duty of some to preach to all the world, and Paul asks, "How can they preach except they be sent." Here it is clear that it is the duty of some to preach, and it is also clear that it is the duty of others to send them, by contributing of their means for their support. Some may say, however, "the pressure of the times release us from the discharge of this duty," while others claim that "the Home Mission is of such vast importance that it claims all our attention." To the first objection, let me say, we profess to be governed by the New Testament, and to take it for the great chart by which our character and actions are to be shaped as Christians; yet upon this one point, I fear that many of us are greatly deficient. Paul said to the Church at Corinth, "Upon the first day of

pered him," &c. Are we such Christians upon this subject as Paul recommends the Corinthians to be? 1 Cor., xvi, 2.

To the second objection may I not ask, can we not sustain a missionary in the field at home, and at the same time do something for the Foreign Missions? Oh, think, brethren, of the worth of those souls who are daily dying for the want of the gospel!

H. S. ARCHER, Chairman.

### Religious Instruction of the Colored People.

Southern Christians have done more for the last half century to christianize the African race, both at home and abroad, than any other people. The wild African, in a state of idolatry, has been brought to America by the Yankee kidnapper, sold into bondage, and has been civilized and christianized, and in a short time became pious and contented. In many instances their religious privileges have been better than the poor white man's. Now that their political condition has been changed as a result of the late war, it has become a question of importance as to what course shall be pursued in regard to their religious instruction. They are as heretofore free to worship God according to the dictates of their own consciences. Brethren, let us not come to the conclusion that our obligations toward them have ceased because they have been made free. They are in our midst, ignorant and unlearned. They have souls that must be saved or lost. We have the word of life in our hands. God has given it to us, and has said, and is now saying to us, "Go ye into all the world, preach the gospel to every creature." "Go, teach all nations without regard to race or color." This is only limited by our means. We are in duty bound to give them the religious instruction that they need. God has made it obligatory upon us as far as circumstances will allow. It is true that God has placed a visible mark of distinction upon them. This distinction is equally as great intellectually as in color. As to the plan of instructing them, we need not change our plan materially from that pursued heretofore. Whenever they present themselves for membership in our churches, we should receive them as heretofore. It is their privilege to organize themselves into churches whenever they choose, but on account of their ignorance we do not think it expedient to organize them into independent churches, but as heretofore let them discipline their own members under the supervision of the white churches. We may ordain preachers and deacons among them if they have the Scriptural qualifications, but we dare not do so unless they have.

Respectfully submitted.

J. C. OLLIVER, Chairman.

### Report of the Executive Board.

Your Board employed Elder J. C. Olliver to labor as missionary for the Association for twelve months, commencing on the 25th of November, 1865, and appropriated for the same \$400. The report of your Missionary to this Board up to the present time shows the amount of labor he has performed and the results of the same. He has traveled in visiting destitute neighborhoods and churches destitute of pastors, 1700 miles, preached 114 sermons, delivered 45 exhortations, witnessed 82 conversions, baptized 29 persons, and organized three churches. He reports great destitution in the bounds of our Association, especially on the northern boundary, and recommends the adoption of some system of colportage in connexion with your missionary efforts. In reference to receipts and disbursements, we refer you to the report of our Treasurer. Your Board, in conclusion, would suggest the importance of continuing the missionary operations in the bounds of our Association, and also that your missionary be instructed to act as agent for the Association in soliciting and collecting funds for sustaining missionary operations.

Respectfully submitted.

J. L. BRAMLETT, Chairman.

### TREASURER'S REPORT.

The Treasurer of the Tidewater Association.

J. H. Barnett, Dr., to amount collected on subscription, \$291 50  
 Credit by amount paid H. G. Savage, for missionary labor, \$100 00  
 " " " " J. C. Olliver, missionary, 191 50

There is yet due and unpaid on old subscription \$136 50.  
 Respectfully submitted, J. H. BARNETT, Treasurer.

### Executive Board.

J. L. BRANLITE, *President*; J. M. MARTIN, *Secretary*.

J. H. BARNETT, *Treasurer*.

R. J. CARRAHAN,

J. O. NELSON,

H. G. SAVAGE,

F. HALL.

### EDUCATION.

Your committee on education submit the following:

You are apprised of the necessity of education; never was there a time that it was of more importance than at the present day. The desolations of war are not confined to the destruction of life and property, but has been a great obstruction to the education of the present rising generation; and it becomes an absolute necessity that we double our diligence to redeem the time already lost.

To our certain knowledge there are destitutions throughout the bounds of this Association, to that extent that the Macedonian cry may be heard, "Come and teach us!"

Inasmuch as our future prosperity depends on the rising generation, and that society will soon be left to their keeping, let us set about the great work at once. We must educate or we sink!

Some of the wise men of by-gone days have left some beautiful gems which will be read by those who may live in years to come. The learned men of Greece wrote in golden capitals upon the splendid temple of Delphus these words, "Know thyself," as the wisest maxim that they could transmit to unborn generations. And if we would know ourselves we must educate.

Another adds that if you would turn the wicked from the error of his ways, enlighten his understanding, "A little philosophy leads men to infidelity, and a great deal brings them back, clothed and in their right mind."

Brethren, we suggest that enterprising men be encouraged to lay hold with zeal the matter of teaching, and that parents do more to forward the child in this noble and fundamental work of our political and religious liberties. And while we prosecute the work, bear in mind the education of the female.

If these suggestions should in the most remote way tend to awaken the minds of the brethren, to call attention to the fact that the invisible influence of woman is paramount to all others—that she truly wields the Archimedian lever, whose fulcrum is childhood, whose length is all time, whose weight is the world, and whose sweep is eternity—the object will then be realized. Let no science be withheld from her grasp. Then the dark and portentous cloud of ignorance and delusion will disappear like vapor before the rising sun. Education may then be placed within the reach of all. But I tell you brethren, as before, in the words of inspiration, that "the field is already white for the harvest."

We must have active, enterprising and energetic teachers before much will be accomplished. We say further to the young that if you would be great, noble and useful, strive to improve your talents; for there is no excellence without labor. Study the piety, the philanthropy of past ages, not only of our own, but of other countries, that actuated by those pure examples, each may be sustained in pursuing unwaveringly through every change of fortune the path of rectitude, and zealously labor for the welfare of the country, the good of mankind and the



## BIBLE CAUSE.

Your committee on the Bible Cause beg leave to submit the following report.

The Bible cause is the cause of truth, and in propagating knowledge of its teachings we propagate the truth. The Bible is our only guide from earth to heaven, and without some knowledge of its doctrines will fail to gain entrance there. From these facts we see the great importance of a general diffusion of Bible knowledge. And we know to know that within the last half century much has been done to extend Scriptural knowledge to earth's remotest bounds. But still many in moral darkness, without the light of revelation to illumine up the pathway, and guide them from time to eternity. Even in our midst some families are without the Bible, and consequently deprived of the privilege of studying its sacred truths. This should not be the case. All should have the word of God. We know of no better way of remedying this than by adopting some system of colportage in connection with our missionary operations, whereby all may be supplied with the Bible.

S. D. KENDALL, Chairman

## Duty of Churches to Pastors and Pastors to Churches

Your committee on the Duty of Pastors to their Churches, and Duty of the Churches to their Pastors, make the following report.

1. THE DUTY OF PASTORS TO THEIR CHURCHES.—It is the indispensable duty of the pastor to preach the Gospel. Jesus said unto his Apostles, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." (Mat. xviii. 18.) Again, "As Thou hast sent me into the world, even so have I sent thee also into the world." (John. xvii. 18.) "As my Father sent me, so I sent you." (John. xx. 21.) The Apostle says furthermore, to the Law and to the Testimony, "Precept upon precept, line upon line, a little and there a little." (Isa. xxviii. 10.) He must be bold in defence of the truth, and warn sinners of their danger. "Cry aloud and spare not; lift up thy voice like a trumpet; show my people transgressions, and the house of Jacob their sins." (Isa. lxviii. 1.) The Prophet further says, "I will give you pastors according to my heart, that shall feed you with knowledge and understanding." (Isa. lxi. 1.) "Thou shalt speak my words unto them, whether they will hear or whether they will forbear." (Ezek. xii. 7.) "He shall feed the flock of God, taking the oversight thereof, not for filthy lucre, but of a ready mind." (Peter v. 1.) "Speak the things that become sound doctrine. By sound doctrine convince gainsayers." (Tit. i. 9.) "He shall be able to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (Tim. ii. 15.) "Preach the Word; be instant, in season and out of season; reprove, reprove, exhort with all long suffering." (Tim. iv. 2.) "Watch in all things, endure afflictions; do the work of an evangelist; make full proof of thy ministry." (Tit. i. 5.) "Take heed therefore unto yourselves and to the flock, over the which the Holy Ghost hath made you overseer, to the Church of God." (Ezek. iii. 28.)

2. THE DUTY OF CHURCHES TO THEIR PASTORS.—They should be workers together for good, serving one another. "The Church should be as an help mate to their pastor, holding up his hands like Aaron. Hur the hands of Moses when he was fighting the battle with the Amalekites." (Ex. xvii. 12.) They should sustain his character, defend his good name against the imputations of the slanderer; encourage him in his work of love, not forsaking the assembling of themselves together as the manner of some is. But exhorting one another much the more as you see the day approaching. According as God blessed them with temporal blessings, while he ministers to the holy things, his temporal wants should be supplied. "Do ye not know that they which minister in holy things live of the things of the Temple and they which wait at the altar partake with the altar? Even so



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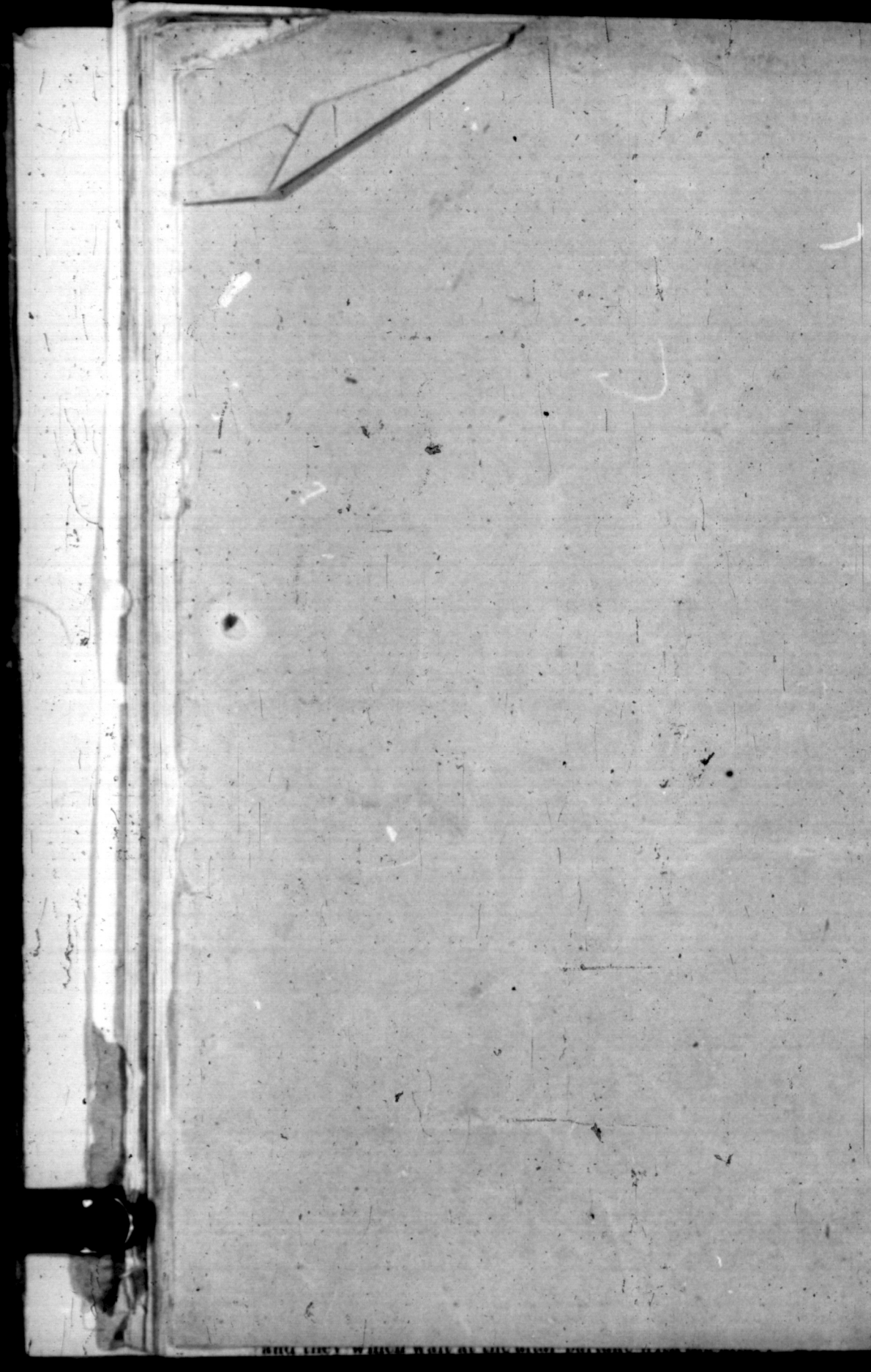
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† Unknown. † Not reported.

CHURCHES.	PASTORS.	POST-OFFICE.	DELEGATES.	Days of Meeting	Contributions for Minutes	Total in Fellowship	Colored Members	Dead	Dismissed by Letter	Excluded.	Restored	No. rec'd by Letter	Number Baptized
Rienzi	H. S. Archer	Rienzi	J. M. Martin, J. P. Weathers, R. H. Hoshall	"	001	725	11	1	9	1	1	10	14
Mc Olive	H. G. Savage	Baldwyn	J. C. Olliver, J. O. Nelson, W. P. McGee	"	003	1405	27	2	7	3	4	4	1
Burnsville	S. D. Kendall	Burnsville	J. P. Gray, Jas. Moody,* N. M. Johnson,*	"	002	1372	16	2	3	3	2	2	20
Antioch	G. H. Savage	Rienzi	J. M. Norman, C. K. Hobo, W. H. Gibson,*	"	001	803	3	4	4	4	4	4	4
Concord	P. Scally	Dry Run	Wm. Green, P. Scally,* P. Michels	"	003	331	1	1	3	3	3	3	13
Kosuth	H. G. Savage	Kosuth	O. D. Fitzgerald, F. Hall, W. G. Thompson	"	003	1063	14	1	3	3	3	3	13
Farmington	O. D. Fitzgerald	Corinth	John Henson, J. Shelton,* W. Nichols,*	"	001	301	25	1	3	3	3	3	14
Corinth	J. T. Freeman	Corinth	J. T. Freeman, E. J. Callahan, D. C. Kincaid	"	004	1155	28	1	6	6	6	6	16
Osburns Creek	I. G. Savage	Booneville	J. L. Bramlett, H. W. Elder, W. Fulghum	"	001	152	14	1	3	3	3	3	4
Big Brown's Creek	S. D. Kendall	Marietta	A. N. Green, J. L. Knudolph, T. F. M. Payne,	"	002	1524	25	1	4	4	4	4	13
Henkie's Creek	H. G. Savage	Rienzi	J. F. Harris, H. G. Savage, W. Henderson	"	003	602	1	1	3	3	3	3	22
Harmony	J. Skinner	Corinth	Wm. Potts, Thomas Simmons	"	003	1091	1	1	5	5	5	5	12
Pleasant Grove	J. D. Kendall	Marietta	W. Savage, T. F. Parker, C. Cobb	"	001	721	1	1	4	4	4	4	8
Friendship	W. M. Henderson	Booneville	J. E. Henderson,* John Henderson	"	004	1200	1	1	7	7	7	7	2
Meadow Creek	H. S. Archer	Baldwyn	E. T. Smith, S. D. Kendall, R. J. Donaldson	"	003	1593	1	1	3	3	3	3	5
Liberty Hill	J. Robertson	Burnsville	G. W. Sanders, C. Farris, J. Moody	"	003	561	1	1	4	4	4	4	10
Bush Creek	J. F. Harris	Kosuth	W. J. Calvary, W. L. Burrow, W. J. Cook,*	"	001	261	1	1	1	1	1	1	2
Hepziba	J. H. Kay	Burnsville	J. H. Kay, J. Skinner,* J. Henson	"	001	261	1	1	1	1	1	1	2
Tuscumbia	W. C. Butler	Corinth	H. Withingham, G. W. Armstrong	"	003	613	1	1	3	3	3	3	2
Indian Creek	Derryberry	Chewalla	(Not represented.)	"	003	613	1	1	3	3	3	3	2
Shilo	A. Butler	Corinth	J. P. Bridgers, Z. Burgess,* H. S. Briggs,*	"	003	613	1	1	3	3	3	3	2
Booneville	✓	Booneville	J. F. Belsher, J. R. Moore, A. West	"	003	16	1	1	3	3	3	3	12
Macedonia		Jacinto	G. B. Morris, G. M. D. Cheek	"	004	131	2	2	2	2	2	2	7
Monterey	J. F. Harris	Corinth	W. Kendall,* J. T. Erwin,* L. H. McCullum,*	"	001	402	2	2	2	2	2	2	1
Rocky Mount	J. F. Harris	Booneville	B. Wallace, F. Jenio, J. Thornton,*	"	001	402	2	2	2	2	2	2	1
Mount Pleasant	J. Robertson	Jacinto	J. Robertson, C. P. Duncan,* E. J. Duncan,*	"	001	22	2	2	2	2	2	2	5



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# MINUTES

OF THE SEVENTH ANNIVERSARY MEETING

OF THE

TISHOMINGO BAPTIST ASSOCIATION,

HELD WITH THE

KOSSUTH CHURCH,

September the 6th, 7th and 9th, 1867.

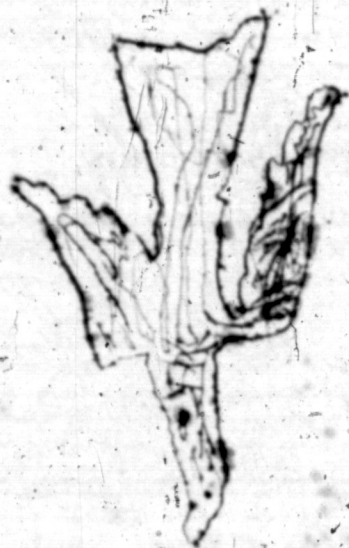
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J. T. FREEMAN, *Moderator.*  
J. M. MARTIN, *Clerk.*  
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CORINTH, MISS.:

DAILY NEWS JOB OFFICE.

1867.







## MINUTES.

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### FRIDAY'S SESSION.

In accordance with previous appointment, the Seventh Anniversary Meeting of the Tishomingo Baptist Association, was held at Kossuth, commencing Friday, the 6th day of September, 1867.

The Introductory Sermon was preached by Elder S. D. KENDALL; after which the Association met for business, with the former Moderator and Clerk, Elder H. G. SAVAGE and J. M. MARTIN.

J. W. BURGESS and J. G. BURGESS were appointed Reading Clerks, who read, in their order, the letters from the several Churches. The names of the Delegates were also enrolled, as will be found in the Statistical Table.

Letters from three new Churches were received, asking admission into this Association, which requests were granted, and the right-hand of fellowship extended to their Delegates by the Moderator, viz: Baldwin, Bethel, and Cayce's Creek.

The Association, by ballot, elected Elder J. T. FREEMAN, Moderator; and J. M. MARTIN, Clerk. Subsequently, Elder H. G. SAVAGE was, on motion, elected Vice-Moderator and W. I. GIBSON, Assistant Clerk.

The Moderator, upon taking the chair, made a few appropriate remarks, and proceeded at once again to the business of the Association.

He appointed as a Committee, on Devotional Exercises, JOSEPH ROGERS, J. L. BRAMLITT, E. J. CALLAHAN, with the Deacons of Kossuth Church.

A Committee to arrange the business of the Association, was appointed, consisting of H. S. ARCHER, J. G. BURGESS, and J. W. BURGESS.

Elder W. L. MATHEWS was, by a motion, received as a

Messenger from the Big Bear Creek Association, and as such, invited to a seat in the body.

A Letter of Correspondence was read from the Tipah Association, and her accredited Messenger, Elder J. A. CROOK, received and invited to a seat.

A motion to adjourn until Saturday morning, 9 o'clock, was then carried, and the meeting closed by Prayer.

### SATURDAY'S SESSION.

SATURDAY MORNING, September 7.

The Association met pursuant to adjournment. Prayer by Elder H. G. SAVAGE.

The Committee on Arrangement of Business, reported and obtained the adoption of the following

### ORDER OF BUSINESS.

1. Read the Rules of Decorum.
2. Call for Correspondence.
3. Invite Visiting Brethren to Seats.
4. Appoint Committees to Report at our next Annual Meeting.
5. Appoint Correspondence with other Religious Bodies.
6. Call for Reports.
7. Call for Querries.
8. Elect an Executive Board.
9. Appoint Time and Place for the next Meeting of this Association.
10. Elect a Minister to Preach the next Introductory Sermon.
11. Call the Roll and Mark Absentees.
12. Resolutions and Miscellaneous Business.

All Visiting Brethren were then invited to seats.

The Moderator waiving the order of business to suit surrounding circumstances, called for Reports. In response to which, Elder J. F. HARRIS read a Report on the Subject of Education, as follows:

"We feel confident that no individual can fail to see the great benefits and blessings arising from Education because it tends to elevate man, morally and spiritually, among his fellows, as well as gives him intellectual endowments, fitting him for usefulness in this life, and doubtless, for greater enjoyments in the life to come. Therefore, as we desire the happiness of the present, a

well as the coming generation; we should make every possible effort for the education of our children. We know that where ignorance prevails, vice, with all its attendant evils, predominates; hence, we should employ our means and our influence in aid of this good work.

"We are truly glad to see that a general interest is being manifested throughout our country in regard to the education of the young of this generation. We see school-houses now in almost every neighborhood, where the young are no doubt laying the foundation for future usefulness. In addition to our neighborhood schools, we are proud to know that many of our Colleges, which were compelled to suspend during the war, are again in successful operation. The Mary Sharp Female College, at Winchester, Tenn., is now in a flourishing condition; also, the Brownsville Female College, at Brownsville, Tenn. The Emma Mercer Institute, at Grenada, Miss., is now in successful operation. Also, the Meridian Female College, Meridian, Miss., is in a prosperous condition; and, also, the West Tennessee College, located at Jackson, Tenn. There are also the Colleges at Georgetown, Ky., and Greensborough, N. C., which are worthy institutions, and under the control of men of distinguished ability. All these schools are of our own Denomination, and are worthy the patronage of Baptists generally.

Time and space will not permit a notice of all our Schools; but we suggest to Baptists to patronize our own schools in the education of their children, rather than those controlled by Catholics or other Denominations."

The Report was received, and after some appropriate and well-timed Speeches on the subject, by Brothers KENDALL, HARRIS, and BURGESS, the same was adopted and ordered to be spread upon the Minutes. A further consideration of the subject of Education was deferred, and appointed to be considered in Mass-Meeting, on Sunday evening, at 8 o'clock.

The Moderator appointed a Financial Committee, consisting of E. J. CALLAHAN, F. HALL, and JNO. HEYSON.

Also, a Committee on Documents, consisting of H. L. ARCHER, J. G. BURGESS, and J. F. HARRIS.

Again called for Reports, and received by Bro. R. H. HOSHAL, Chairman of Committee, the following upon



### THE USE OF INTOXICATING DRINKS.

"The use of Intoxicating Drinks is self-evidently an evil, when improperly indulged in; and the habitual use of it so often leads to evil, that it seems clearly to be the only *safe* course to use it not at all—as a beverage. Against the evils of Drunkenness there needs no argument, because every case gives its own testimony to the public that its evils are Legion. Social drinking, the hand-maid and instigator of drunkenness, should be abandoned because it is a fruitful source of drunkenness, and like Pandora's Box, it is full of evil consequences. Private drinking fosters tastes and inclinations that tend to intemperance; and the thousands who have set out in this course and "fallen by the way," admonish us to keep as far from danger as possible, and warns us to "taste not and touch not" this great evil which has hastened so many of our race from time to eternity, to be remembered only with shame and regret. The Church, which is set for the "Light of the world," should by her example and precepts, teach the world to abstain from the use of this dangerous evil as a beverage."

After some Speeches urging the Propriety of Total Abstinence, and some remarks criticising the report for its leniency, the question was put and the report adopted.

Elder H. L. ARCHER, Chairman of Committee, read a Report on Foreign Missions; pending the discussion of which, the House adjourned for Refreshments.

The Association returned to business, and after Prayer by Elder Johnson, resumed consideration of the subject of Foreign Missions. A collection was taken up for the aid of our Missionaries in Foreign Fields, amounting to Cash \$20.50, and a subscription of \$7.50. The following is the

### REPORT ON FOREIGN MISSIONS.

"The Foreign Mission Board became somewhat embarrassed by debts, while we were cut off from correspondence with our Missionaries during the war, and it is very much desired by the Board that money enough should be put into their hands to liquidate their debts, and sustain our Missionaries in their great work of love.



We learn from a letter written to the Corresponding Secretary of the Board at Richmond, that there have been great Revivals of Religion in some of their Fields of labor this year; and that as many as forty Conversions have been witnessed in and around one single locality. God is abundantly blessing their labors, and they ought to be sustained. In some parts of our country, our Brethren have been liberal enough to come up with their means and contribute liberally to their wants.

"From the Reports of the three Boards, presented at the Session of the Southern Baptist Convention, we gather the Statistics of liberality among our people during the Financial Year which closed April 1st, 1867:

Kentucky.....	\$10,26 18	Mississippi.....	858 25
Alabama.....	6,492 10	Virginia.....	633 70
Georgia.....	4,867 76	Florida.....	304 41
Texas.....	3,379 18	South Carolina.....	176 73
Missouri.....	2,243 81	Dist. of Columbia.....	163 28
Tennessee.....	1,470 70	Louisiana.....	95 00
Maryland.....	1,239 88	North Carolina.....	45 00
Total.....			\$33,005 95

We recommend that this Association co-operate with the Foreign Mission Board, by contributing our means to the support of our Missionary Brethren."

Elder J. T. FREEMAN, Chairman of Committee, made a Report on the Religious Instruction of the Colored Population, which was received, forcibly discussed, and adopted as follows:

"Your Committee would suggest to the Churches—

1st. Kindness and fraternal assistance in Organizing Churches of their own, whenever their numbers will justify it.

2d. Assist them, by your Pastor and Deacons, in Ordaining Pastors and Deacons of their own.

3d. When they choose your Pastor for their Service, let him serve them, inculcating among them the duty of sustaining their Pastors and maintaining good order and Discipline, according to the Teachings of the Bible.

4th. We urge the Executive Board of this Association to give especial attention to the great demand among the colored people for pure Gospel preaching, and we recommend them to employ, as much as practicable, a Missionary to labor among them—one qualified to im-

part the truths of the Bible; and we trust these people will so appreciate it as to liquidate in a good degree his expenses."

J. M. MARTIN, Chairman of Committee, submitted the following Report on

### THE OBSERVANCE OF THE SABBATH.

"There is cause to lament the little attention paid to that plain command of the Almighty—'Remember the Sabbath day to keep it holy.' And again: 'Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord.' Showing clearly that one day in seven should be especially appropriated to religious duties. While a *moral* obligation is upon us to devote a portion of our time to the Service of God, that designated time, the Seventh day, comes under the head of *Positive* laws, to change which, by the Law-giver involves no moral offence; consequently, while the Jews were bound to hallow the seventh day of the week as an institution which commemorated the fulfillment of Creation, there is no impropriety in Christians observing the first day of the week—commemorative of the rising of the Savior in completion of man's redemption—the greatest Work of the Almighty."

"Although without a direct command, we have the example of the Apostles and early Christians, not only sanctioning, but establishing beyond doubt, that the change of Sabbatical duties from the seventh to the first day of the week, has the Divine approbation."

"The violation of the Sabbath is of such common occurrence, that its sanctity has been almost forgotten. Few, even in the Church of Christ, regard the day anything more than a day of recreation and pleasure to be partly spent in going to church, if convenient, otherwise in gratifying carnal desires—in social visiting or self-indulgence in ways past numbering. History teaches us that all nations that have neglected the Sabbath, have proportionately declined in Morals and Religion; and observation shows such to be the effect on communities and individuals, at the present day, in our own country. The Sabbath neglected, a want of interest in religion follows as a consequence. The church ought to awake to duty on this subject, and exercise more rigid discipline over their members for violation."

the Sabbath. This, the day that Christ arose from the grave, should be sanctified by praise and thanksgiving to God for his great deliverance to men, which He has vouchsafed by the resurrection of Christ from death. Our Preachers ought to more earnestly enforce the duty of Sabbath observance, and not suffer the young to grow up without ever learning that the reason for keeping the first day of the week is because on this day our Saviour arose from the tomb, and thus consummated the redemption of our bodies from the grave."

Elder J. P. HARRIS spoke in favor of the Report—urged the great importance of a more honorable observance of the Sabbath than is the general custom of our country, after which a vote was taken, the report adopted, and ordered to be spread upon the Minutes.

Correspondence was then appointed with the following Religious Bodies, namely: To the Big Bear Creek Association, which meets Friday before the Second Sabbath in October next, at Came Creek Church, near Barton Station, Ala., Elders H. G. SAVAGE, S. D. KENDALL, J. G. BURGESS, and J. SKINNER.

To the Chickasaw Association, which meets Friday before the Third Sunday in September, 1867, with the Church at Spring Hill, Marshall County, Miss., Elders J. P. HARRIS, H. G. SAVAGE, and Bro. JAMES FERRIL.

To the Tippah Association, which meets on Friday before the Fourth Sabbath in September, 1867, Elders J. G. BURGESS and L. R. BURGESS.

To the Judson Association, which meets with the Church at Old Town Creek, on Friday before the Fourth Sabbath in September, 1867, Elders T. F. PARKER, WM. ARCHER, and J. T. FREEMAN, and Brother J. L. BRAMLITT.

To the Baptist State Convention, which meets at Columbus, Miss., on the 2nd day of May, 1868, Elders J. L. Freeman, H. G. Savage, S. D. Kendall, and L. R. Burgess—Bro. R. H. Hoshall and J. L. Bramlitt.

To the Baltimore Convention, which meets Friday before the Second Sabbath in May, 1868, Elders J. T. FREEMAN, L. R. BURGESS, H. G. SAVAGE, H. L. ARCHER, and J. G. BURGESS.

On motion, agreed to open a Correspondence with the Unity Association in Tennessee, which meets on Friday before the Second Sabbath in September, 1868, and appointed as Messengers, Elder JAMES ROBERSON and Bro. ADAM BOWERS.

The Committee on Documents, through their Chair

man, Elder H. S. ARCHER, submitted the following Report:

✓ "We recommend to the favorable consideration of the Churches, and members thereof, composing this Association, *The Watchman*, published at Jackson, Miss.; the *Index and South Western Baptist*, published at Atlanta Ga.; the *Christian Herald*, published at Tusculumbia, Ala.; the *Ladies' Repository*, published by Elder H. S. FORD and Mrs. SALLIE R. FORD, at Memphis, Tenn.; and most especially do we recommend to your patronage, *The Baptist*, Edited by J. R. GRAVES, Memphis, Tenn. This is a paper that every lover of Truth should have in his house. Take it Brethren. The *Child's Delight*, a Sunday School paper, published at Augusta Ga., we also recommend to your attention. Also, that part of the Minutes of our District Meeting as gives the Time and Place of their next meeting, the names of the Writers of Essays, &c., be published in the Minutes of this meeting."

The Report was adopted by a vote of the House.

J. G. BURGESS, Agent for Subscriptions to *The Baptist* spoke in favor of that as "The paper which Baptists should patronize," and received some subscribers for the same.

Leave of absence was granted to the following Brethren, for reasons respectively stated: M. TAYLOR, THOMAS ROGERS, P. SCALLY, J. F. HARRIS, J. S. JENKINS, JOHN HENSON.

### SUNDAY SESSION.

There was a large concourse of people collected early to wait upon the ministration of the Word. At 9 o'clock, Elder H. S. ARCHER, Preached in the Church, and Elder E. S. COY, at the Arbor. At 11 o'clock, Elder WM. MATTHEWS, Preached at the Church, and Elder T. FREEMAN, at the Arbor. A very large audience collected under and around the Arbor to hear Elder FREEMAN. Their expectations of this distinguished and very popular preacher were fully met, while he, in his peculiarly affectionate and attractive manner of address kept them enchained for over an hour. His theme "Speak the Truth in Love," was forcibly impressed upon the audience by the manner and gesture of the man, as well as by his words. No doubt but it will long be remembered, and its influence felt. Not hearing



Elder MATTHEWS, cant speak of the results of his effort.

According to previous appointment, the Mass Meeting convened at 3 o'clock. Was called to order by the Moderator. And, on motion, Elder L. R. BURRESS was called to the Chair, and W. I. GIBSON appointed Secretary.

In response to an invitation, made by motion, the Rev. ROBERT WEIR opened the meeting with some remarks; after whom followed Elders J. T. FREEMAN, J. G. BURGESS, and others, in speeches of some length.

A Collection and Subscription was then taken up for "Ministerial Education," with the express understanding that the Funds were for the use of G. M. SAVAGE and Wm. THOMPSON. The following Subscription was obtained:

J. W. Burress,	\$10 00	E. Wallace,	1 00
J. O. Nelson,	5 00	M. E. Holt,	2 00
W. Archer,	5 00	P. McPetus,	2 00
J. M. Walker,	5 00	Mary Petty	2 00
W. H. McDougal,	5 00	C. Weir,	5 00
N. D. Willis,	5 00	Miss Sallie Sale,	1 00
S. D. Kendall,	5 00	Bettie Shelton,	2 00
W. A. Parrish,	2 50	John Simmons,	5 00
Wm. Henderson,	1 00	H. Fain Cloth,	2 00
James Ferrill,	5 00	T. J. Perkins,	5 00
James Murdough,	5 00	M. E. Young,	2 50
James Holt,	2 50	J. T. Murdough,	5 00
H. G. Savage,	10 00	T. J. Carter,	1 00
R. H. Hoshall,	2 50	L. J. Bennett,	2 50
W. R. Richardson,	5 00	O. D. Fitzgerald,	10 00
Rev. Robt. Weir,	10 00	J. T. Freeman,	20 00
J. C. Warren, paid,	1 00	J. G. Burgess,	5 00
John Gibson,	5 00	G. Hall,	1 00
R. H. Gibson,	10 00	J. A. Jones,	1 00
Cash, unknown,	2 00	E. J. Callahan,	3 00
L. R. Burress,	5 00	Thomas Burress,	5 00
L. T. Bennett,	2 50	J. D. McGee,	2 50
G. A. McCord,	1 00	J. W. Savage,	2 00
L. B. McMillan,	2 50	J. N. Bynum,	1 00
Mrs. E. C. Ferrill,	1 00	H. E. James,	1 00
A. E. Smith,	1 00	A. W. Petty,	3 00
S. L. Dickson,	1 00	M. T. Fitzgerald,	1 00
Mary Ray,	1 00	Mr. Steel, paid,	5 00
Adelia Wisdom,	1 00		
Total,			216 00

Elder Wm. MATTHEWS Preached again at night. The was also preaching to the Colored People, both in the day and at night.

### MONDAY MORNING'S SESSION.

The Association met pursuant to adjournment. Prayer by Elder J. SKINNER.

The Moderator called for Reports, but none being ready, he proceeded to appoint the following Committees to report at the next Session of this Body.

*On Temperance.*—H. S. Archer, T. F. Parker, J. Belcher.

*Ministerial Education.*—J. G. Burgess, R. H. H. shall, J. W. Burress.

*Sabbath Schools.*—J. L. Bramlitt, H. S. Archer, O. Fitzgerald.

*Foreign Missions.*—H. G. Savage, S. D. Kendall, W. Archer.

*Domestic Missions.*—S. D. Kendall, A. W. Pett, J. P. Bridges.

*Colored Mission.*—J. T. Freeman, H. S. Archer, G. Savage.

*Ministerial Support.*—J. M. Martin, J. W. Burress—Richardson.

*Duty of Pastors to Churches.*—L. R. Burress, W. Archer, Jno. D. Burge.

*Duty of Deacons.*—J. T. Freeman, J. Skinner, W. M. Henderson.

Again called for Reports. The Committee on the "Duty of Deacons," presented a report, which, after being read and considered, was, on motion, laid on the Table.

T. F. Parker, Chairman of Committee on Domestic Missions, submitted a report, which was read, received and adopted, as follows:

### DOMESTIC MISSIONS:

"As the command of the Saviour is to 'Go into the world and preach the Gospel to every creature,' believe it to be the duty of every Church, and every individual member, to aid in carrying on this great work according to their several ability. And although many destitute neighborhoods and communities have

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been supplied with the Word of Life, by our faithful Missionary, under the direction of our Executive Board, yet there is a large field, especially in the North Boundary of this Association, for Missionary Labor. Many Churches in our Association are in need of assistance, and we recommend to our Executive Board to aid those weak Churches as much as is in their power, in the supply of Preaching. We recommend, also, the employment of an efficient Missionary to preach among the Colored People in the bounds of our Association."

### EXECUTIVE BOARD'S REPORT.

"Owing to the insufficiency of means, your Board were unable to engage the entire services of an efficient Missionary for the whole year. The time of Brother OLIVER, (your missionary for last year,) expired in November last; and, in December, we engaged Brethren O. D. FITZGERALD and J. SKINNER, to supply some of the most destitute Churches. In March, we employed Bro. S. D. KENDALL to ride as Missionary until November next, allowing him to reserve one-half of his time to supply two Churches, of which he was then the Pastor. We engaged to pay Brother FITZGERALD \$52.00; J. SKINNER \$15.00; Brother KENDALL \$250.00; and also agreed to pay Brother H. G. SAVAGE \$10.00, to preach once a month at Boonville. From Brother KENDALL's cheering report to your Board, you have much to encourage you in your missionary operation.

"Dear Brethren, let us, in the strength of Israel's God, renew our zeal, and pray for a *mind and means* to carry on this good work more successfully. Respectfully submitted."

J. L. BRAMLITT, Chairman.

The above was adopted, together with the following:

### REPORT OF MISSIONARY LABOR.

"Soon after I was employed by the Executive Board—the first of March—I made a tour through the Association, preaching to small congregations, wherever they could be assembled on short notice, and making regular appointments where circumstances were favorable. I soon learned that the greatest destitution, as well as the most inviting field, was along the Northern Boundary of the Association, between the Tennessee



River and the State Line, beginning at the Red Sulphur Springs, extending down by Hamburg, Monterey, Gravel Hill, and Chewalla. In this territory, there are three Churches; Bethel, near the Sulphur Springs; Gravel Hill, and Indian Creek, near Chewalla. The little Church organized by Brother OLLIVER last year, is now moved to Gravel Hill. These Churches are now under favorable prospects, rapidly increasing in numbers and influence, and bid fair, not only to be self-sustaining but strengthening to the Association. In the Northern bounds of the Association, I have spent as much as nine or ten days monthly, preaching whenever circumstance would justify it. There are several weak churches that need assistance, in the Association. Assisted by Brother LOWREY, I organized a church at Baldwin, which is now a self-sustaining church. I have sold \$12.00 worth of Bibles and Testaments, and a number of other Religious Books.

"My entire labors are as follows: Traveled 1000 miles. Preached 77 Sermons, Organized 1 Church, Baptised 2 persons. The success attending our Missionary Labors should prompt us to go forward zealously in this glorious work, while the Macedonian cry is heard coming up from the destitute: 'Come over and help us.'"

S. D. KENDALL, Missionary.

After some urgent appeals to the House, in behalf of our Home Missionary Work, subscriptions were asked to be paid by our next Associational Meeting, to which the response was as follows:

J. G. Savage,	\$10 00	Osburns	"	"	30 00
J. T. Freeman,	10 00	Caycie's	"	"	10 00
O. N. Steveson,	10 00	Pleasant Grove	"	"	20 00
J. F. Harris,	10 00	J. O. Nelson,	"	"	5 00
E. J. Callahan,	10 00	Mrs. L. J. Roberson,	"	"	5 00
L. T. Bennett,	10 00	Miss Bettie Shelton,	"	"	5 00
G. H. Savage,	10 00	A. H. Bennett,	"	"	5 00
James Ferril,	10 00	R. H. Hoshall,	"	"	5 00
John Carter,	10 00	J. P. Bridges,	"	"	2 00
Wm. Simmons,	10 00	E. F. Brock,	"	"	2 00
J. G. Burgess,	10 00	Wm. Archer,	"	"	5 00
James Huggins,	10 00	Miss Mollie Potts,	"	"	2 00
L. R. Burress,	10 00	" Nellie Nichols,	"	"	2 00
W. I. Gibson,	10 00	T. Shelton,	"	"	5 00
Baldwyn Church,	20 00	T. Burress,	"	"	5 00

E. T. Meeks,	10 00	J. W. Burrese,	5 00
Mrs. Meeks,	2 00	H. S. Archer,	5 00
W. F. Kendall,	10 00	S. D. Kendall,	10 00
A. Bowers,	10 00	A. W. Petty,	5 00
W. A. Parish,	5 00	W. C. Lowrey,	5 00
Bethel Church,	10 00	J. G. Lowrey, jr.,	5 00
J. Skinner,	5 00	S. S. Owens,	1 00
Henkle's Creek Ch'ch,	25 00	J. D. Norman,	2 00
Shilo " "	38 00	W. R. Richardson,	5 00
Indian " "	30 00	W. F. Green,	5 00
Antioch " "	20 00	Mrs. S. A. Freeman,	5 00
Mt. Olive " "	30 00	M. E. Young,	5 00
Tuscumbia " "	10 00	Martha Swain,	5 00
Brush " "	16 00	Martha Rowland,	2 00
Total			552 00

The Financial Committee reported the Amount Collected for Defraying the Expenses of Printing the Minutes of the Proceedings of this Meeting, \$37 40. Liberty Hill has sent up \$1 60, making \$37 70.

The Acting Executive Board were re-elected, viz: J. L. BRAMLITT, J. H. BARNETT, F. HALL, E. J. CALLAHAN, and J. O. NELSON. The Moderator and Clerk of the Association being always Ex-officio Members of the Board.

The next Meeting of this Association was appointed to be held at Osburn's Creek Church, commencing Friday before the Second Sabbath in September, 1868.

Elder J. T. FREEMAN was Elected to Preach the next Introductory Sermon, J. F. HARRIS his Alternate.

The Treasurer made his Annual Report, as follows:

1867.	J. H. BARNETT, Treasurer,	
	In Acc't with the TISHOMINGO BAPTIST ASSOCIATION,	
	To Am't Collected on Subscription,	\$278 00
	" " From S. D. Kendall, sale of books,	5 00
	" " " " Bibles and	
	Testaments,	8 00
		<hr/> 291 00

Jan.	By Cash Paid J. C. Oliver,	\$ 10 00
June.	" " " " "	25 50
Sept.	" " " J. Skinner,	15 00
"	" " " O. D. Fitzgerald,	25 00
"	" " " J. C. Oliver,	100 00

"	"	"	"	H. G. Savage,	10 00
"	"	"	"	For Bibles & Testam'ts,	8 00
"	"	"	"	S. D. Kendall	70 50
					291 00

There is yet due and unpaid on Subscriptions, \$305.00.

### RESOLUTIONS.

*Resolved*, That we, the Delegates comprising this Association, tender the best feelings of our hearts to the Brethren and Sisters of Kossuth Church, and the citizens generally, in the vicinity, for their very kind, hospitable, and courteous demeanor to us during our present Session.

*Resolved*, That we gratefully acknowledge the Services of our Moderator and Clerk, and tender to them our hearty approval and sincere thanks for the kindness and ability with which they have served us during our Session.

*Resolved*, That the Clerk be instructed to prepare, and superintend, the Printing and Distribution of the Minutes; and that he shall retain all the money in his hands, belonging to the Minute Fund, over Forty Dollars.

A few Parting Words were given by the Moderator. During the singing of a Song, the parting hand was given. A Prayer, addressed to the Throne of Grace, by Elder Wm. MATTHEWS, and the Association adjourned to meet with the Osburn Creek Church, Friday before the Second Sabbath in September, 1868.

J. T. FREEMAN, Moderator.

J. M. MARTIN, Clerk.



## APPENDIX.

The next Union Meeting, in the First District, will be held with the Mt. Olive Church, Friday before the Fourth Sunday in July, 1868. Elder L. R. Burress, to Preach the Introductory Sermon.

The following Brethren were appointed to write Essays on the subjects annexed to their names:

J. M. MARTIN.—"The Kingdom of Christ."

J. W. BURRESS.—"The Duty of Churches to their Pastors."

L. R. BURRESS.—"The Atonement."

S. D. KENDALL.—"Justification by Faith."

J. F. BELCHER.—"Youthful Piety."

S. F. PARKER.—"Election."

W. I. GIBSON.—"Especial Call to the Ministry."

J. L. BRAMLITT.—"Prayer."

J. D. BILLS.—"Baptism."

E. T. SMITH.—"Sabbath Schools."

A. W. PETTY.—"Utility of Reading the Bible."

H. S. ARCHER.—"Communion."

The next Union Meeting of the Second District, will be held with the Harmony Church, Friday before the Third Sabbath in July, 1868. H. G. SAVAGE to Preach the Introductory Sermon.

The following Brethren were appointed to write Essays on the Subjects annexed to their names:

J. T. FREEMAN.—"Preservation of the Saints."

H. G. SAVAGE.—"Call to the Ministry."

J. G. BURGESS.—"Ought the Scriptures to be Observed?"

E. SIMMONS.—"Prayer."

G. M. SAVAGE.—"Early Piety."

J. SKINNER.—"Reading the Scriptures."

J. F. HARRIS.—"The Great Commission."

WM. JOHNSON.—"Keeping the Sabbath."

GILES H. SAVAGE.—"Brotherly Love."

O. D. FITZGERALD.—"Heaven and Hell."

RECEIVED of J. M. MARTIN, Forty Dollars, for Printing 400 Copies of the Minutes of the Tishomingo Association.  
MILLIGAN, VESEY & KEY.

September, 1867.

NOTE.—I lost the Financial Committee's Report, and as many of the letters do not state the Amount of money sent up for Minutes, the Statistical Table is in this particular incorrect. In order to save space, I have given rather a History of the Proceedings of the Meeting, instead of an exact Minute of the Particulars.  
CLERK.

## COVENANT.

Adopted in 1860, at the formation of the Association, and afterwards ratified by the Churches:

ARTICLE I. We, as independent churches of Jesus Christ, do mutually covenant to unite our efforts and influences for the advancement of the cause of Christ, under the title of "THE TISHOMINGO BAPTIST ASSOCIATION."

ART. II. We agree to hold annual meetings, to be composed of delegates chosen by the respective churches, bearing letters to be read at the opening of the meeting, showing their appointment; and also showing the number received by baptism, by letter, by restoration, and dismissal by letter, excluded and dead during the year; together with the whole number in fellowship.

ART. III. We agree that every church belonging to this body shall be entitled to three delegates, until the number one hundred members; then one for every hundred above that number.

ART. IV. When any church shall fail to communicate with this body for three successive meetings, it shall be considered as having withdrawn from us, and will be dropped from the minutes, unless two or more members shall request its continuance, and will also engage to enquire into its standing and report at the next annual meeting.

ART. V. Other churches may be admitted into the union by signifying their wish by letter and delegate provided they be deemed scriptural.

ART. VI. We will elect a Moderator and Clerk by ballot at each annual meeting, so soon as the letters from the churches are read and the members' names enrolled;—letters from petitioning churches being received that their delegates may, also, have the privilege of voting.

ART. VII. We disclaim any right to adopt rules that can at any time infringe upon the independence and rights of churches. We may, however, advise churches when they request it, and will withdraw from such become heretical in doctrine or disorderly in discipline.

ART. VIII. We will have an Executive Board, composed of five members elected annually, and the Moderator.

rator and Clerk; whose duty it shall be to take charge of all the funds sent up by the churches, and dispose of the same as the churches may direct; and to take the oversight of all missions and colportage in the bounds of the Association not otherwise provided for.

ART. IX. We will correspond with sister Associations.

ART. X. We will have our minutes read, corrected and signed by the Moderator and Clerk before the session rises; and will not adjourn, except in extraordinary cases, until all the business is finished.

ART. XI. We will, while convened, appoint the time and place of holding the next annual meeting, and elect a brother to preach the next introductory sermon; and may make such alterations and amendments to this Covenant as two-thirds of the members present may deem necessary.



## RULES OF ORDER.

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ARTICLE I. The Association shall be opened with prayer.

ART. II. The Moderator shall be considered the judge of order; but any member not satisfied with his decision may appeal, provided that appeal be made on the same day, but at no subsequent time.

ART. III. The Moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he rises to speak, he shall call on some brother to take the chair.

ART. IV. All questions brought before the Association shall be introduced by motion, and, if seconded, shall be opened for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the Moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

ART. V. Any member wishing to speak, shall rise and address the Moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he depart from the subject or make personal reflections.

ART. VI. No person shall speak more than once upon any subject, until all who wish to speak shall have had an opportunity, nor more than twice upon any subject without permission.

ART. VII. Every subject introduced for discussion shall be first decided before another shall be offered, unless it be laid over by motion, with the consent of the mover and Association.

ART. VIII. The Association shall in all cases be governed by a majority of the members present, except in the reception of churches; then a unanimous vote shall be required. But in no case shall one member or church

prevent the reception of a church without sufficient cause shown, which shall be determined by a majority.

ART. IX. The names of members shall be called whenever the Association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the Moderator.

ART. X. The appellation of Brother shall be used by the members in addressing each other.

ART. XI. Any member violating these Rules, shall be subject to be reproved by the Moderator, but only on the day the breach shall have been made.

ART. XII. Amendments or alterations may be made to these Rules when a majority may deem it necessary.

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# AN ESSAY.

BY ELDER J. T. FREEMAN.

## CHURCH COMMUNION.

So much has been said and written on this question that your Essayist, appointed at your last Anniversary meeting, feels inclined to the belief, and if it were not in deference to your Body, and in respect for the honor intended, he would prefer to be silent. He might also add, in imitation of an ancient patriotism, that a proper respect for the opinions of mankind require us, from time to time, to give an expose of our reasons for differing in our practice, on this subject, from a large portion of Christendom. The writer thinks that our advocates have weakened our position on this question, by injudicious defences, as much as we have been injured by attacks of our opponents. The question is of modern origin comparatively. A century ago, it was considered consistent and proper for every church to administer the Ordinances to its own members only; and, for one, I admire the common sense and stern regard to Christian unity of action that characterised that age. It was only when a sickly sentimentality assumed the place of dignity and propriety, that this commingling of official duty with the emotional sense of a desire to appear generous for the sake of a worldly popularity, that this question assumed its present attitude, and we are left alone to defend it. Good men and true, may sometimes be carried away under such impulses, but cool reflection and a stern regard for Christian principle, will regulate this feeling and bring it within the pale of steadiness and firmness. Kind courtesy is all that any intelligent Christian should demand of his fellow-Christian, who differs from him on the subject of church organization and official action in the administration of the ordinances. When you are tempted to go beyond this, you are in danger of losing your own self-respect, and the respect of an intelligent public.

I have said that our advocates have damaged us by bringing into the discussion of this subject, matter that does not properly belong to it. It is strange what a monomania possess some men even of the highest intel-



ligence and most cultivated minds, imbued too with undoubted piety. Spring the question of Communion and they at once fall into the wiles of our opponents, by raising the question of Baptism, with its multifarious arguments and correlative issues, and before the world has read it through, it is doubtful whether the man is discussing a Christian doctrine or Philological question, belonging only to Greek Lexicons. The reader is so lost midst the mazes and interlocking of the roots of Greek verbs, that he loses sight of the beauties of Holiness and the fruits of righteousness, which consist in consistency of Christian Deportment, and a stern regard for principle of action. Without principle, and acting on sentimental emotion, Christianity loses its beauty and worth, and falls to the level of human Philosophy, a fit subject for satire, and becomes subject to the buffetings of low wittlings.

Close Communion is a phrase that puts us in a wrong attitude, and for one, I will not fight on the ground chosen by my opponent, nor fall into the snares that he has set. Church Communion is the question, and on that point let us concentrate all our argument. Nor does Church Communion necessarily involve the question of Christian Communion, if by Communion you mean that spiritual intercourse which mind may have with mind, through the media of words and thought. We, as a denomination, look upon the administration of the Sacrament of the Lord's Supper as we do upon that of Baptism, or the exercise of Church Discipline. We have no right to offer to administer it to any, save those over whom we exercise disciplinary control. It is one of the highest and most decided acts of discipline that we or any other organized body of Christians inflict on a delinquent, in faith or practice, to debar him from Church Communion or the Sacrament of the Lord's Supper; then, how inconsistent for us or any other body of Christians, who regard unity of principle and action, to invite to an official seat amongst us, one over whom we exercise no disciplinary control. As soon ought a Presbyterian invite an Episcopalian to an official seat in his Synod or his Assembly, or a Methodist invite a Baptist to a seat in his Conference, to vote on questions of Church polity, as do this. Neither means to unchristianize his fellow for this momentary separation in official action. The man is thoughtless, to say the least of

it, who would complain of this act of propriety and right, so manifest even to men of the world. We have only to ask such whether Christianity consist in principle or emotion. If emotion, then follow the impulse of feeling whithersoever they lead, but, if in principle, then act according to the principles of order and propriety laid down by our Great Law-giver.

Many tender-hearted men, and "noble women not few," have been beguiled in this question by confounding the ideas of Official Church Action, to which belong the Ordinances and Discipline, and the Social Christian Intercourse, to which belong interchange of spiritual feeling, such as religious conversation, singing, and prayer. The fact is, a man may be a Christian without belonging to any organized body of believers. He may have all the spiritual element of the new life without the official position which the ordinances give him, and with him we may have sweet spiritual intercourse, Christian Communion, if you prefer the word, and yet all official acts you are separate from him. A due regard to the principle of order requires this, and if he is a man of sense, he will so appreciate it. So with Christians of other organizations. We believe there are many spiritual truths which they discern spiritually, and in the consideration of which we may, in a social way, have sweet Christian Communion, yet, in all official action, we act separately. Justice and common sense disprove the consistency—wisdom and sound discrimination would ask for no more. He that does it would make a sacrifice of principle to a mere sentiment of emotion, and would override all order in pandering to the weaker prejudices of our nature.

In conclusion, Brethren, let me only iterate the sentiment running through this essay, that Church Communion and Christian Communion are separate and distinct issues. The one is official, the other social. That admits of no emotional or sentimental consideration. That may be indulged at the discretion of the believer. I may and must have Church Communion with a man as long as our membership or official relation and status are the same, though he be a Judas, and I believe him to be so, till he is expelled by official action. With a man of a pious heart, I can have Social or Spiritual Communion wherever I find him, though he may have erred by traditions of the past, and may thereby have lost that o

etial station to which he is entitled by the earnestness of his faith and sincerity of his desire to do right. Concerning such, the admonition of the Apostle is applicable, and should be observed: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." I might add here also, without presuming to teach, that having the vantage-ground, on the subject of the ordinances, of the remainder of the Christian world, let us not be presumptuous or arrogant in the defence of those principles which underlie all legitimate Church organization; but in kindness let us, by a consistent Christian course, and a kindness of Christian bearing, win our fellows from those errors that have grown strong by age, and in their estimation, sacred by the array of great names associated with them. It is hard to overcome the prejudices of education, and we must not be weary in well-doing, but persuade them by the sweet tones of Christian love to abandon the traditions of men so artfully and skilfully interwoven with the principles of truth that the very elect are often beguiled and led to listen to Judaizing teaching, sanctioned as it has been by so many that, apart from these errors, are worthy of all Christian regard. But do not understand me in this remark that I advocate yielding one item of Christian principle or position. How can we? if Christ be the only Lawgiver in our Israel. When he says "Thus" it becometh us to fulfill all righteousness, who shall dare say "so" it may be done without detriment to the principle of strict obedience to positive law yet we may be firm and kind at the same time. In the language of Holy Writ, we may be "sincere without offence," and we may add, that a preacher is commanded in the Old Testament to seek out acceptable words, and in the New he is commanded to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Let a radiance gather around our hosts of love, order, meekness, patience, and faith, and all these other things shall be added unto us. If we were qualified by a sufficiency of spiritual graces, to which we might and ought to attain, God would give us in charge the Christian world. Fixed in positive commandments, let us shine



in all Christian Grace, till our opponents might be constrained to say of us, as the angry and erring prophet was constrained to say of ancient Israel—"Lo, the people shall dwell alone and shall not be reckoned among the nations; who can count the dust of Jacob and the number of the fourth part of Israel. Let me die the death of the Righteous, and let my last end be like his. How goodly are thy tents, O, Jacob, and thy tabernacles, O, Israel!"—Numbers xxiii; 9, 10—xxiv; 5.

#### ADDENDA.

The above was written with a view to the greatest possible brevity, leaving the elaboration to be made in the discussions which always ensue in those District meetings for this purpose.

There is another point of a sentimental character which is fully met by the above premises, to-wit:

*We are the Lord's Children and this is His table and therefore we have a right to it.*

Of course, it is the Lord's Table, but at this place it is in charge of a body of Brethren, recognized as a Church, and it is their duty to attend to its guardianship, and to admit to it no one over whom they exercise no disciplinary control. But it is replied that we invite brethren of other churches, of similar Faith and practice. It is true, because in our Associational and other relations we mutually exercise a control over each other. If a member of a neighboring church, in this relation, is guilty of public misdemeanor, it is our privilege and duty to report him to his church for discipline, and that would be exceedingly indelicate for us to do towards the member of another denomination.

Now let us revert to the plea above and see if it will hold good in other things. We sit in an Assembly of Christians, known as a Presbytery or Conference, if you please. They seem earnestly and piously engaged. We ask them what they are doing. They reply, "we are attending to the Lord's business." We then in a sentimental zeal tell them that we are the Lord's Children and feel deeply interested in all his earthly business and indeed feel commanded to work, for we are zealous of good works, and we therefore claim the privilege

voting on the questions under consideration. They reason with us gently and kindly to explain to us that they do not deny our Piety and good Christian Character, but that in this, which is an official act of their Church, they cannot permit any one to act officially except those belonging to their order and under their Disciplinary Control. Would we not render ourselves ridiculous to continue to annoy them by mouthing about their illiberality and bigotry, and using other childish epithets, after they had so clearly and kindly stated their position, which every right-thinking man ought to admit. Now, if this all be true, (and it is) how shall we be charged with unkindness or seclusiveness in doing the same thing about another department of the Lord's business, of a more solemn and important character than debates and votes about the General Policy of the denomination. The argument and illustrations, on this part of the subject, might be multiplied but we deem the foregoing sufficient.

The undersigned, a Committee of the Third District Union Meeting of the Tishomingo Association, in Mississippi, were appointed to request the above Essay for Publication; and, in accordance with said Resolution, we present it to the public, with the Addenda affixed.

Respectfully and Fraternally,

J. G. BURGESS,  
E. J. CALAHAN.

[illegible]



Burnsville,  
Bethel,  
Cayce's Creek,  
Baldwyn,

S. D. Kendall,  
E. S. Covey,  
T. F. Parker,  
L. R. Burress,

No Representation,  
Barnaville, Miss.,  
Hamburg, Tenn.,  
Baldwyn, Miss.,  
R. H. Roberts, B. A. Roberts, J. S. Jenkins,  
Thomas Roberts, M. Taylor, H. C. Taylor,  
Joseph Roberts, J. P. Benge, J. W. Burress,

58  
32 1 00 3  
27 4 04 2

—Six others received and waiting Baptism.







